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Priesthood

“AND verily I say unto you, that they who go forth, bearing these tidings unto the inhabitants of the earth, to them is given to seal both on earth and in heaven . . .” (D. & C. 1: 8).

When the Lord needs servants to minister among His children here upon the earth, He raises them up and gives them the authority of the Priesthood—the power to act in His name. In that authority their acts are as valid as if the Lord had officiated himself. Such power and authority imposes great responsibility upon men to use it righteously for their own blessings and the salvation of mankind. In our day the Lord has revealed the principles upon which righteous exercise of the priesthood is predicated.

First there is the wide distribution of the powers of the priesthood among men and boys of the church. This is new to modern Christendom. There is no place in Christ's Church for the few to exercise dominion over the many. Advancement in the priesthood is based upon worthiness and willingness to sacrifice for the building up of the Kingdom of God. Successful leadership is judged by the greater number that can be encouraged to qualify themselves to bear responsibility of service in the Church.

Furthermore, a non-paid priesthood eliminates the temptation to seek preference for material reward. Those who serve do so at a sacrifice of worldly gain, and this is especially so of those who give their full time in the work of the ministry, for “the labourers in Zion shall labour for Zion; for if they labour for money they shall perish” (2 Nephi 27: 3).

Finally, the great constitution of the priesthood as found in D. & C. 121 sets forth in a pure Christlike manner the principles of righteousness upon which the priesthood power is founded.

Behold, there are many called, but few are chosen. And why are they not chosen? Because their hearts are set so upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—That rights of the priesthood are inseparably connected with the powers of heaven and cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; and the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man. We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion. Hence many are called, but few are chosen . . .”

The priesthood of God has been restored to the earth in this day . . . it's being used in righteousness for the salvation of men both living and dead, and it shall remain “until the restoration of all things spoken by the mouths of all the holy prophets since the world began” (D. & C. 86: 10).

C. G. M. K.

What the Restoration of the Aaronic Priesthood means to Great Britain

Assistant to the Twelve

ON a sunshiny day in May, one hundred and twenty-seven years ago, something happened which might be termed the most significant—and important—thing to happen to the Kingdom of Great Britain. (Of course, this would be true of the whole world, but we are concerned in this article with what it meant to Great Britain.) It was neither the birth nor the crowning of a new ruler, which is always important. But it was something that eventually might assure to any king, ruler, or commoner, exaltation in the Kingdom of God. Salvation, of course, we all received as a gift of our elder brother, Jesus Christ, but exaltation must come through exercising the rights of the priesthood of God and living by its precepts.

On May 15th, 1829, the Aaronic Priesthood was conferred on Joseph Smith and Oliver Cowdery. John the Baptist, who held the keys of this priesthood, ordained them saying :

“Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the

keys of the ministering of angels and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness” (Doc. and Cov., Sec. 13).

Surely, at this time there were on the earth priests claiming to hold the priesthood of God, but who had neither the authority nor the power conferred by John the Baptist on Joseph Smith and Oliver Cowdery.

Oliver Cowdery in writing to his brother beautifully expressed his feelings and what took place on this eventful morning :

On a sudden as from the midst of eternity, the voice of the redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked-for message, and the Keys of the Gospel of repentance! What joy! What wonder! What amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard. As in the blaze

of day; "yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature". Then his voice, though mild, pierced to the centre, and his words, "I am thy fellow servant" dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty! Where was room for doubt? Nowhere, uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever?

But, dear brother, think further. think for a moment what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing) when we received under his hands the Holy Priesthood as he said, "Upon you my fellow-servant, in the name of Messiah, I confer this Priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

This Aaronic Priesthood was the first step, the one necessary before man could hold a higher priesthood, or the Melchizedek Priesthood, so it was the most important and significant occurrence in what was to happen in the future in the whole world. Like any first step, if we are to get anywhere, there must be other steps to follow. A ladder would not be much good with only one rung. We might never thrill at the view from a mountain top if we stopped with the first hilly slope. So, with the priesthood. The Aaronic Priesthood was conferred in order that other great blessings might come to man.

"Order is the first law of heaven", we are told. In preparing for

His Kingdom to be set up for the last time upon this earth, our Father in Heaven set us a beautiful example in orderliness. First, the bestowal of the Aaronic Priesthood, with authority to preach the gospel and to baptize those who would come into His Kingdom. The conferring of the Melchizedek Priesthood with its powers and glories is another thrilling and interesting story, but we are concerned here with what the restoration of the Aaronic Priesthood might mean to the Kingdom of Great Britain.

In August 1830, the Prophet Joseph was told (D. & C. 27: 7-13):

And also John the son of Zacharias, which Zacharias he (Elias) visited and gave promise that he should have a son, and his name should be John, and he should be filled with the spirit of Elias;

Which John I have sent unto you, my servants, Joseph Smith, Jun., and Oliver Cowdery, to ordain you unto the first priesthood which you have received, that you might be called and ordained even as Aaron;

And also Elijah, unto whom I have committed the keys of the power of turning the hearts of the fathers to the children, and the hearts of the children to the fathers that the whole earth may not be smitten with a curse;

And also with Joseph and Jacob, and Isaac, and Abraham, your fathers, by whom the promises remain;

And also with Michael, or Adam, the father of all, the prince of all, the ancient of days;

And also with Peter, and James and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry and of the same things which I revealed unto them;

Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last time; and for the fullness of times, in the which I will gather together in one all things, both which are in heaven and which are on earth;

How closely related is the restoration of the Aaronic Priesthood to the turning of the hearts of the fathers to the children, the children to the fathers. As soon as the gospel of Jesus Christ is made clear to us it seems such a natural thing for us to want to share it with our loved one, both living and dead—and why not? It is such happy message we have for the world: the Kingdom of God is restored and all mankind may be exalted in His Kingdom if they will but live the laws and commandments. To proclaim this message we send our missionaries from all walks of life to every corner of the world.

Missionary work has flourished and the efforts of missionaries in Great Britain have been greatly blessed with choice converts. Shortly after the Church was organized and the priesthood restored, the spirit of “preaching the gospel of repentance” and of “baptizing for the remission of sins” was truly manifest. One who served humbly and diligently was Elder Wilford Woodruff, who was responsible for assisting hundreds to come to a knowledge of the truth. His words exemplify the true missionary spirit four years after the Church was organized.

We started on our day's journey of sixty miles without a morsel of food of any kind. For what? To preach the gospel of Jesus Christ, to save this generation.

The story of Wilford Woodruff's conversion is one of the most dra-

matic in Church history. Surely our Father kept a loving hand over his servants in the British Isles, for from these Isles have come many who have been called to serve in important positions in the Church, some as General Authorities.

Perhaps in our day the one who stands out most is our own beloved prophet, David O. McKay. How thankful we may be that his father, hearing the truth, accepted the glad message in Scotland and, again, wishing to share it, after having emigrated to America, sent his son, David O. to preach the gospel of repentance. There was a real blessing for the Saints of Great Britain in this one conversion: a humble convert's son became Prophet Seer and Revelator of the Church of Jesus Christ of Latter-day Saints. Another son, Thomas E., became a General Authority, an assistant to the Quorum of Twelve.

Because the Aaronic Priesthood was bestowed on a young boy, David, and he honoured and respected that priesthood, that boy in manhood was to be known as the “missionary” and “Temple building” prophet!

Yes, for the people of Great Britain it was truly a sunny, bright day when the Aaronic Priesthood was restored, for sometime in the near future there will be dedicated in the British Isles a Temple of the Lord, a place where all British Saints may go to receive their own precious endowments in the priesthood and also to do the work for their honoured dead.

A prophet of the Lord said that Europe would be dotted with Temples. Without the beginning

job accomplished, the restoration of the lesser priesthood, this would have been impossible.

Who can say but that the convert of today might be the president of the Church tomorrow. All Latter-day Saints are missionaries and what missionary can say, "Today's work is unimportant"? Today is the important day in our lives. I am thankful for the "today" when my humble parents recognised the truth from the lips of stalwart missionaries. I am thankful that our Father in Heaven blessed them with the ability to come to Zion in a day when Zion was about the only place where there was a Temple of the Lord. I have lived in America since I was ten years old and everything good that has happened to me has happened because when I

was twelve I was ordained a deacon in the Aaronic Priesthood and I honoured that ordination. I am thankful that today I am able to travel over land and sea, hoping to inspire others with the glad message. I hope some day to be able to come to the land of my birth and experience the thrill of being in that beautiful Temple of our Lord now being built. I know that God lives and I know His Son, Jesus Christ is our Lord and Saviour; that Joseph Smith and all the subsequent leaders have been prophets.

Truly, that sunshiny day in May of 1829 was a very important day in the world, for it saw the ushering in of the fullness of times, the last dispensation when glad tidings were given that the priesthood of God was again upon the earth.

Mother of British Missionary Honoured as Wyoming's "Mother of the Year"

Sister Mary Estella Brown Harmon, of Afton, Wyoming, U.S.A., has been named Wyoming's "Mother of the Year" for 1956. Sister Harmon, the mother of Elder Larry E. Harmon, labouring in the Manchester District, has 11 sons and daughters.

Sister Harmon has served as Fairview Ward Relief Society teacher, first counsellor in the presidency, was active in the Y.W.M.I.A., and was a Sunday School teacher. In civic life she has served as an election clerk, Secoma Homemakers Club president and secretary, and Lincoln County Home Economics Club secretary. In 1940 when she canned 1,440 quarts of fruits and vegetables, 700 of them from items raised in her home garden, Sister Harmon was honoured in state papers. She has won many prizes in baking, canning, garden produce, flowers and embroidery.

Sister Harmon will represent the state at the Mothers' Day banquet in May in New York City, where the American World Mother selections will be made.

A Question Answered

In reply to a question asked by a member of the Church here in the British Mission, President Clifton G. M. Kerr wrote this letter. We feel that it is a pertinent topic, and have printed President Kerr's reply.

Dear Brethren,

Your question concerning Mosiah 15: 1 relating to "God Himself shall come down among the children of men, and shall redeem his people" is one that frequently comes up. Your answer from John 1: 1-14 is essentially the answer, but perhaps I can enlarge upon it somewhat.

Read Isaiah 9: 6 wherein Christ's birth is forecast and He is called among other things, "The everlasting Father".

John 1: 1-4 clearly states further that Jesus Christ is the Creator of the world, hence the term "God of this world" is not misapplied (also Col. 1: 12-17). Also Col. 1: 19 seems to justify the conclusion that all there is in God there is in Jesus Christ as it pertains to this world and its inhabitants.

Some other points to keep in mind are these : God the Father is the parent of all the spirits of mankind including Jesus Christ. This distinction must be kept clear whenever we speak of God the Father as between God the Son. When the term Father is used regarding creator of Heaven and earth, it means the organiser and creator out of elements already existing. In this respect as John the first chapter points out, Jesus the son of Elohim, is the father of heaven and earth (organiser), and thus in this limited sense, is referred to in the scripture as Eternal Father because his creations are eternal. In summary, the Jehovah of the Old Testament and Jesus Christ of the New Testament is in a limited sense God of this earth. Furthermore, Jesus Christ is regarded as the Father to those who accept his Gospel and live by those principles. See John 17: 6, 12, 20 and 24. Also Doctrine and Covenants 34: 1 and 3. Thus Mosiah 15: 1 would seem to be using the term God when the term Jesus Christ might well have been used, but the term God is used in the limited sense explained above, and is but saying what many other ancient and modern scriptures indicate.

Verses 2 and 6 of Mosiah 15 further clarifies the oneness or Godhood of Jesus in his relation to man and this earth. In no wise is the term God as used in Mosiah 15: 1 intended to be used or intended to mean the father of the spirits of man.

Another thing to bear in mind even though Christ is referred to as God in numerous scriptures, the distinction between He and the Father is clear and He frequently gave recognition to the fact that His Father

was above Him and that He, Jesus, was at all times subject to His Father (John 14: 28).

I hope this will be helpful to you in clarification of the question you asked. Additional reference that are extremely helpful are: Mos. 27: 25; Alma 11: 39; Ether 3: 14.

May the Lord bless you continually,

Sincerely,

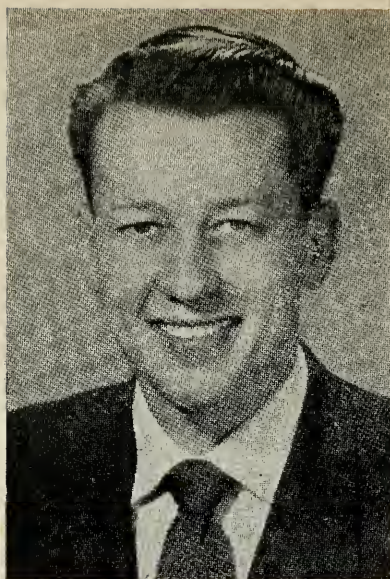
CLIFTON G. M. KERR,

Mission President.



The Presidency of the British Mission

At a recent meeting in London, our mission president and his counsellors met to discuss the affairs of the Church here in Great Britain. They are, from right to left, President Clifton G. M. Kerr, mission president; President John L. Harmer, 2nd counsellor; President Frederick W. Oates, 1st counsellor. The mission presidency is now complete, with Elder Robert F. Williams, not in the picture, serving as mission secretary.



Feed His Sheep

Pres. JOHN L. HARMER

2nd Counsellor

British Mission

THE Saviour gave many admonitions to the Apostles and disciples concerning the need for proselyting His gospel, but perhaps none of them was so forcefully put as His final request of Peter, to "feed His sheep". This, in the final analysis, is the prime concern of each missionary of Jesus Christ, both then and now, to feed His sheep. When we begin to examine missionary work, we break it down and find so many facets of being a good missionary. We know a missionary must teach, so we write plans. We know that he must work hard, so we set goals. We know that he must have knowledge, so we read commentaries and the books on correct teaching. We sometimes become so engrossed in fixing little aids and finding easier ways to do the job, that we often forget to remember just what a missionary is, and the way in which he is supposed to fulfill his purpose

of being a missionary. In Salt Lake City I served for over two years as a missionary in the very heart of the church. By correspondence I have observed the life and activities of fellow missionaries all over the world, and for the past year I have laboured full time right here in Great Britain in this choicest of all callings. As I have observed missionary work in the broadest possible way I can, several very definite ideas have come to my mind concerning missionary work and responsibility, and I would like to share them with you.

First of all, what is a missionary? My father is a salesman, and he says that missionary work is just good salesmanship. Perhaps he is right, for he puts it this way: "When you come to look at it in that light, the scriptures are a record of the lives of the greatest salesman that ever lived. For ideas are harder to sell than things. And

the prophets 'sold' to their people the greatest idea that it is possible for the human mind to entertain—the idea of God—sold it so well and securely that the world has not been able to improve on their salesmanship from that day to this. And just as the prophets of old, your missionary salesmanship reaches its highest achievement when you produce in the prospect the desire to be sold."

My brother has another opinion of missionary work. He has never been on a mission, but he is a university professor at Ohio State. He says, "As I see it being a missionary must just be another form of being a teacher. And as a teacher, I've found that you will never succeed in teaching a student until he feels that you have a sincere interest in him."

One of my closest and choicest counsellors in Salt Lake, an amazing woman who has shared two missions with her husband and one with her father, once told me that missionary work "is the capacity to love all people as the children of God and to share with them the gospel."

Probably no two people look upon missionary work in the same way. Each can look at it through his own eyes, and see the things that he is trained to notice. But all of them agree that a missionary calling is the responsibility upon you and me to carry forth this one great message—that the church and gospel of Christ have been restored upon the earth again. We are to be able to spiritually qualify ourselves to be tools in the hands of God to carry forth the gospel message—and in so doing we become salesmen who must know how to teach,

and learn how to love. The end goal is the salvation of the individual soul—how that goal is achieved isn't too important, as long as the effort put forth is successful and productive.

I think that there are two basic things a missionary must learn before he will make a success of his mission. The first thing that he must learn and be aware of is the responsibility upon him. The prophet Jacob in the Book of Mormon realised the heavy responsibility upon him as a missionary when he said, "And we did magnify our office unto the Lord, taking upon us the responsibility of answering the sins of the people upon our own heads if we did not teach them the word of God with all diligence; wherefore by labouring with our might their blood might not come upon our garments; otherwise their blood would come upon our garments, and we would not be found spotless at the last day" (Jacob 1: 19). Jacob truly recognised the great responsibility upon him, and as missionaries and members of the restored church today the same responsibility lies upon us. If it is the work and glory of God to bring to pass the "immortality and eternal life of man", then surely those who are chosen instruments in His hands for the fulfilling of that purpose have a great responsibility upon them.

Besides realising the responsibility upon him, a missionary must know the standards to which he will aspire to be able to teach in the way the Lord would have him teach. We are told in Sec. 42 of the D. & C. that we must teach by the spirit of God, "And the Spirit shall be given unto you by the prayer

of faith; and if ye receive not the Spirit, ye shall not teach". This is a rather definite statement to the fact that if we don't have the spirit of God with us, we are not to teach. And how is it that one can gain this necessary spirit? We are told that several of the greatest missionaries in the Book of Mormon gained their great spirit and power in missionary work because "they had searched the scriptures diligently, that they might know the word of God. But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of revelation and when they taught, they taught

with power and authority of God" (Alma 17: 2-3). This, then, is the secret. Once we realise the responsibility upon us as chosen servants of God, no one will have to set goals for us, or lead us by the hand in our work, because once we realise that responsibility no one will be able to stop us in the accomplishing of our divine purpose, and in fulfilling that duty, we find that we must teach by the spirit of God, which comes through the prayer of faith with much fasting and study. May we all have the wisdom to learn, the strength to serve, and the humility to obey, in this greatest of all callings.

Now they were desirous that salvation should be declared to every creature, for they could not bear that any human soul should perish; yea, even the very thoughts that any soul should endure endless torment did cause them to quake and tremble.

Mosiah 28:3



The Value of a Soul

President JOHN P. LILLYWHITE

THE value of a soul, who can estimate? The Lord said, "Remember the worth of souls is great in the sight of God. For, behold, the Lord your Redeemer suffered death in the flesh; wherefore He suffered the pain of all men, that all men might repent and come unto Him.

"And how great is His joy in the soul that repenteth. Wherefore you are called to cry repentance unto this people. And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father.

"And now, if your joy will be great with one soul that you have brought unto Me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me" (D. & C. 18: 10, 11, 13-16).

If you would really know the worth of a soul, then you must go to Gethsemane, and there watch with Christ through those hours of anguish when the crimson sweat oozed from every pore of His body. Listen to Him as He cried unto His Father, saying, "Father, if it be thy will let this cup pass from me. But not my will, but thine be done" (Matt. 26: 39).

Then follow Him up the hill of Calvary. Look upon the Saviour uplifted upon the cross. Look upon the wounded and bleeding head with the crown of thorns crushed down upon it and blood trickling down His cheeks and neck. Look at the deep wound in His side and the pierced and bleeding hands and feet as He hung there securely nailed to the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken me?" Imagine, if you can, how intense was His suffering. Then remember

President JOHN P. LILLYWHITE

visits the British Mission

President John P. Lillywhite, prominent L.D.S. educator and author, is spending several months here in Great Britain, doing genealogical research. Widely known for his church activities, he has served as stake superintendent of Sunday Schools in two different stakes; has completed four missions to the Netherlands (three times serving as president of the Netherlands Mission); has been a stake president for five years and was a Seminary instructor for twenty consecutive years. He is now stake patriarch, and also a member of the high council of the North Box Elder stake. President Lillywhite has been granted a leave of absence, and at the conclusion of his work he will return to his position with the L.D.S. Department of Education in Salt Lake City. President Lillywhite has written this article for the *Star*, and we know it will be very worthwhile to all of our readers. He has devoted his entire life to teaching L.D.S. principles.

that Christ risked all, and willingly suffered these pangs of death, for our redemption. Heaven itself was shaken by this tragedy. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, then you may estimate the value of a soul.

If you are humble and in communion with God you will place His estimate upon every human being. You will feel for others the same deep love that Christ has felt for you. Then you will be able to win and attract those for whom He died. For when you feel in your own soul the deep and abiding love that your Redeemer and Saviour had for His Father's children, then you will have Christ's power over men.

None would ever have been brought back into the kingdom of God had not Christ made a personal effort for them; and it is by this personal work that you and I can rescue souls and bring them to Him in His Father's kingdom.

When you see those who are travelling the broad road of sin and death, you will not rest in quiet indifference and ease, but you will be up and doing, eager to rescue and pull them back from the precipice towards which they are heading. And, if you are imbued with the love of Christ, the more earnest and tender will be your efforts for their recovery. You will discern the need of those who are suffering, who have been and are sinning against God, and who in their stiller moments are oppressed with the burden of their guilt. Your heart will go out in sympathy for them, and you will reach out to them a helping hand.

Yes, in the arms of your faith and love you will bring them back

to Him who died to make men free. You will watch over and encourage them, and your sympathy and confidence will make it hard for them to fall back into their old sinful ways. You must remember that in this work of saving souls, God and all the angels of heaven are ready to co-operate with you. For God has said, "I will go before your face. I will be on your right hand and on your life, and my spirit will be in your heart, and mine angels round about you to bear you up" (D. & C. 84: 88).

The resources of heaven are always at the command of those who are seeking in true earnestness to save the souls of men. Angels will help you reach the most careless and the most hardened. And when one sinner is brought back to the fold all heaven is made glad.

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15: 10).

So now if you would know the value of a soul and learn the way to save a soul, then you must look to Him who died for you on the cross at Calvary, where the greatest value of earth and heaven, LOVE, achieved its crowning victory. Jesus, therefore, is to each of us a pattern.

Missionaries and all Saints do well to make Him their ideal, for to see God and man through His eyes, to have the range of comprehension and depth of sympathy, to possess His unswerving loyalty to the highest. This is to live the ideal life in any time and under any skies.

Jesus said, "Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me" (D. & C. 19: 23).

DIVINE DISCONTENT

ELDER JAMES P. HILL

Brother James P. Hill, associate editor of the *Millennial Star*, has resigned from this position, beginning with the May issue. Brother Hill has been called as secretary of the Fifth Quorum of Elders, British Mission, and, in order to devote all of his spare time to this new calling, has had to leave the staff of the *Star*. We will hear from him in the future, as he has indicated that from time to time he will be able to do articles.

Brother Hill was born in London, May 3rd, 1914, and has lived here all of his life. He was born and raised a member of the Church, being ordained a deacon at twelve, and an elder at eighteen. During his membership in this Church, he has witnessed its growth and expansion, and even the persecutions it has suffered. In 1940-1941 he laboured as a full-time missionary, and during the war he was Editor of the *Star*. Brother Hill has, at one time or another, served in every organisation of the Church. He is a devoted and diligent worker, the Gospel being of primary importance in his life. Brother and Sister Hill have two fine sons who are following in the active footsteps of their parents. He was the first Master M-Man in Great Britain.

And faith, hope, charity, and love with an eye single to the glory of God, qualify him for the work. (D. & C. 4:5.)

"Spring was moving in the air above and in the earth below and around him, penetrating even his dark and lonely little house with its spirit of divine discontent and longing."

—The Wind in the Willows
Kenneth Grahame

YOU will remember that the continuance of this prompting led the Mole into all sorts of satisfying adventures when you recall the story of that classic work from which the above is a quotation.

How blessed and wise is the wonderful sequence of the seasons in this measurement of eternity we call a calendar year. How easily comparable to the mortal life span,

and, indeed, to the span of all living creatures.

We are not insectivores, burrowing in a dark world to avoid the light of day. We are blessed with innate intelligence—the development of which lies wholly in our powers—and can be greatly aided by our acceptance of divine guidance.

No doubt, we all too readily accept the very negative meaning of the term discontent. It immediately conjures up the sour picture. We think of the grumbler—he who always has a grouch at life—he who constantly and beligerently displays, as we say, the “chip on his shoulder”. In sharp contrast is

the cheerful soul, the very happy person who dismisses problems with procrastination or Micawberistic "Something is bound to turn up!" We should beware of both unfortunate types. Neither are really helpful members of the community.

Yet discontent has pushed people oftentimes to achievement which has certainly benefitted man.

In this vein one thinks of Joseph Smith, the boy. Here was a lad driven to discontent by disputing factions about him. But it was not a bitter discontent. It prodded him to thought—from thought to action, and resultant upon the action, came sweet release from the discontent—temporarily. For the boy was stirred, and motivated, and inspired. Supposing he had, and so many have, cast out religion from his mind, because he had judged on the level of man? Do we not often meet souls who have rejected God because they never approached Him to test the validity of foolish and unstable views of the unenlightened about them?

Surely to every man, at some time, comes the inner stirring—the small voice whispering—the spirit of divine discontent, that makes him ask himself questions. Too many, unfortunately, turn the deaf ear and the blind eye. They are not prepared to take stock of their lives to date. They plunge on in the earthly gloom, rejecting the use of a little heavenly light. Quite often too, the lantern is held before their eyes, but calling it "too strong" they thrust it aside and falter on. The persistent lightholder will earnestly warn them, and be treated for his trouble to the hackneyed argument—It's a question of

differing values. But the lightholder addresses himself to the spirit which was responsible for the longing, and the only values in question are spiritual values. In every living soul there is a spirit born of God, which ever strives against the prison walls of the flesh—the flesh made such by the Sin of Eden. Thus is that divine discontent prompted. It is the reaching out of the child to its parent. So different to the discontent of the flesh, which can never be ameliorated.

Here, surely, is the focal point of all philosophy. And where better expressed than in the words of King Benjamin to his people, as recorded in the Book of Mormon:

"For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord . . ." (Mosiah 3: 19).

It is a far cry from Kenneth Grahame to John Steinbeck, but the latter also tackles the problem in his portrayal of one called "Doc" in his book, "Sweet Thursday". "Doc" has returned from the War and is in process of readjustment. He is a scientist. He finds his business and laboratory neglected and in very bad shape. He tries to rebuild. The crisis, which he would have surmounted when younger, now takes on a new significance.

"Now discontent nibbled at him—not painfully, but constantly."

Where does discontent start? You are warm enough, but you shiver. You are fed, yet hunger gnaws you. You have been loved,

but your yearning wanders in new fields. And to prod all these there's time. The end of life is now not so terribly far away—you can see it the way you see the finish line when you come into the stretch—and your mind says, "Have I worked enough? Have I eaten enough? Have I loved enough?" All of these, of course, are the foundation of man's greatest curse, and perhaps his greatest glory. "What has my life meant so far, and what can it mean in the time left to me?" And now we are coming to the wicked poisoned dart: "What have I contributed to the Great Ledger? What am I worth?" And this isn't vanity or ambition. Men seem to be born with a debt they never can pay, no matter how hard they try. It piles up ahead of them. Man owes something to man. If he ignores the debt it poisons him, and if he tries to make payment the debt only increases, *and the quality of his gift is the measure of the man.*" (Writer's italics.)

A little cynicism here maybe, but the right answer comes out in the end, and it is most certainly a common example.

We should be thankful for divine discontent. It is an antidote to the poison of complacency, which is slow and insidious and stagnating. It is a hypodermic in the listless arm of apathy. *No soul should be satisfied with his present state.*

Rest on the peaks we scale, but only to recuperate. for the next assault—on the new peaks revealed from the height achieved.

This is progression—and that is eternal.

Spring is an excellent time for stocktaking. Thus has our great Lord designed it. That, when dormant life shall awake we shall be stirred to look at our life thus far, retrench, and renew.

God be praised for His Divine Discontent.

J.P.H.

Sister Pamela Johnson ~~~~~

Sister Pamela Johnson, of the Catford Branch, London District, has joined the staff of the *Millennial Star* as Editorial Assistant, and will have charge of compiling the Branch and District Activities. Sister Johnson has completed a full-time mission, and is very qualified for the job. She urges all branch and district reporters to submit their news as promptly as possible and welcomes all suggestions you may have.

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L.D.S. girl from Belgium would like to live in a Latter-day Saint home in the British Isles for a month or two this summer in order to improve her knowledge of the English language. Can pay board, or could work. This sister's family would like to have an English girl in their home in Brussels as an exchange arrangement, during the same period of time. Direct all correspondence to this office.

# *Honouring the Priesthood*

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ONE of the greatest honours that can come to members of the Church is to be ordained and receive some calling in the Priesthood. It far exceeds the honour that can be conferred by men. Priesthood is the power of God. It is the authority by which our heavenly Father and His Son Jesus Christ govern the universe and keep all things in order. By the command of our heavenly Father and through the labours of Jesus Christ, worlds are created as habitations for the children of God. It is by this authority that the Gospel is preached and men are able to officiate in the ordinances thereof.

If this divine authority were not delegated to men, the true Gospel could not be taught and the gifts of salvation could not be administered in behalf of those who repent of their sins and seek the kingdom of God. Men have no authority to administer in the ordinances of the Gospel without being divinely called. Every assumed authority and man-made covenant shall come to an end, for the Lord has said :

“And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.” (D. & C. 132: 13.)

For this reason the Lord sent John the Baptist to confer upon Joseph Smith and Oliver Cowdery the authority of the Aaronic Priesthood; also that Peter, James and John came and restored the higher, or Melchizedek Priesthood.

The Lord declared that this divine authority cannot be exercised in unrighteousness, and because of this evil, and because men were unworthy, the power of the Priesthood was lost following the days of the apostles.

ood

PRESIDENT JOSEPH FIELDING SMITH  
*President*  
*Quorum of the Twelve*

False doctrines crept into the Church, ordinances were changed and corrupted, man-made offices were introduced and the offices and authorities which the Lord has established were eliminated from the teachings and practices as they formerly existed.

In the days of Peter and Paul, the Priesthood was conferred only upon mature men because that was the law governing their times. Therefore deacons and teachers were married men. In this dispensation that law no longer exists and the Lord has granted the privilege to young men to receive offices in the Aaronic Priesthood. This was the privilege in the very earliest times. We learn that Noah, for some good reason, was ordained when only ten years of age. Nephi, before he was sixteen, evidently held the Melchizedek Priesthood, and Joseph was only a boy when he held the same divine authority and was sold by his brethren when he was seventeen years of age. It was by this authority that he interpreted the dreams of Pharaoh's servants and the dream of Pharaoh.

Every youth who is ordained and receives the office of deacon, teacher, or priest, should feel highly honoured and should look forward to the time when they may receive the ordination of an Elder. The Lord has said that all who are faithful in the Priesthood and magnify their callings, "become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom and the elect of God". If they continue in their faithfulness to the end they will be blessed with the fullness of the Father's kingdom. (D. & C. 84: 33-38.)

What greater blessing could we seek? Therefore we should one and all, through prayer, faith and humble obedience to every word the Lord has revealed, seek for this eternal blessing.

JOSEPH FIELDING SMITH

# “Upon You, My Fellow Servants . . .”

**President REED R. CALLISTER**

*District President, Scottish District*

ANYTHING in order to operate well must be organised. We are told that many scientists' belief in God stems from the fact that the heavens and all that are in them are so perfectly organised that they testify of a supreme creator and organiser. Surely if this be the case with the world and universe in which we live, God would not leave His church to flounder without organisation. “God is not the author of confusion”<sup>1</sup> The scriptures are explicit in naming the many officers which went into the church which Christ organised. We read of apostles, pastors, high priests, seventies, elders, bishops, priests, teachers, and deacons. (See Luke 6: 13; Mark 3: 14; Eph. 4: 11; Heb. 5: 5; Luke 10: 1; Acts 14: 23; 15: 6; 1 Peter 5: 1; 1 Tim. 3: 1; Titus 1: 7; Rev. 1: 6; Acts 13: 1; and 1 Tim. 3: 8-12.) No one could call Christ's church an invisible, intangible church and believe the scriptures.

Paul, hoping to stress to the Corinthians the importance of the organisation Christ had established, compared this organisation to a human body. The members in their separate callings made up the parts of the body. The eye cannot say to the hand “I have no need of

thee”. Neither can the Elder say to the Bishop “I have no need of thee.”<sup>2</sup>

To this divinely instituted organisation was given the power or authority necessary to operate in God's kingdom. To the apostles we have the Saviour saying, “And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.”<sup>3</sup>

We see the apostles going out to the ends of the earth officiating with this power, healing the sick, raising the dead, baptizing, conferring the Holy Ghost upon men. “Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.”<sup>4</sup> “Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.”<sup>5</sup>

By the fourth century A.D. we see a great change in this once perfect organisation. Apostles became supplanted by bishops and later by popes. Many of the offices were done away with. The eye began to say to the hand “I have no need of thee.” Roger Williams, pastor on of the oldest Baptist Church in



America, refused to continue as pastor on the grounds that there was—

No regularly constituted church of Christ, on earth nor any person authorised to administer any church ordinance, nor can there be until new apostles are sent by the head of the Church, for whose coming I am seeking.<sup>5</sup>

A loss of spiritual power became noticeable after the death of the apostles. John Wesley, the founder of Methodism, had the following to say—

It does not appear that these extraordinary gifts of the Holy Spirit (See 1 Cor. 12) were common in the Church for more than two or three centuries.<sup>7</sup>

There was only one way that these losses could be retrieved, and that was for the Lord to reveal again to man His divine plan of organisation and to again confer upon man His authority. This he did. One hundred and twenty-seven years ago John the Baptist appeared on the banks of the Susquehanna River in Pennsylvania and laying his hands on the head of Joseph Smith and his companion, Oliver Cowdery, spake these words—

Upon you my fellow servants in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness.<sup>8</sup>

Thus, was once again conferred upon man the Priesthood of Aaron

or Levitical Priesthood, but we read in the scriptures that perfection could not come by the Levitical Priesthood alone just as John's baptism was not sufficient without the baptism of the Holy Ghost which the Saviour gave. And so, not long after the appearance of the resurrected John the Baptist, Peter, James, and John appeared on the banks of the Susquehanna and bestowed upon Joseph Smith and Oliver Cowdery the same authority which the apostles of old had held, the Melchizedek Priesthood. Once again had been restored to the earth the power of God.

Through direct revelation to Joseph Smith, the Lord revealed again the divine pattern of his organisation. The reader is referred to Sections 20, 102, 107, and 124 of the Doctrine and Covenants which contain the revelations pertaining to the order of Christ's government.

The Church of Jesus Christ of Latter-day Saints believes in the same organisation which existed in the primitive church. It contains that organisation today, and the Church invites all mankind to ally themselves with the restored kingdom and priesthood of God.

<sup>1</sup> 1 Cor. 14: 33

<sup>2</sup> 1 Cor. 12

<sup>3</sup> Matthew 16: 19

<sup>4</sup> Acts 3: 6

<sup>5</sup> Ibid 8: 19

<sup>6</sup> *Picturesque America*, p. 503

<sup>7</sup> *John Wesley's Works*, Vol III, 89: 26-27

<sup>8</sup> *Doctrine and Covenants*, Sec. 13

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**Wanted.** Housekeeper to take charge of young family and have running of house. Own child also welcome. Please contact Brother Crouch, 203 Avon Road, Chignal Estate, Chelmsford.

# ***The European Tour Report***

Elder Spencer W. Kimball  
*Quorum of the Twelve*

**CONFERENCE REPORT**  
Saturday, October 1, 1955

**M**Y Brothers and Sisters: Never before has the word "home" meant so much to me as it did this week when I came with others into New York harbour, saw Old Glory and the Statue of Liberty, and as I flew west and saw the dry plains, and the high mountains of the Uintahs, and the frost-coloured Wasatch Mountains, and then landed at the airport here in Salt Lake City and to be met by my family and my brethren.

When we landed in Hanover, Germany, many weeks ago, Sister Gregory said to me, as we drove away from the airport, "Now, Brother Kimball, you have been all over Europe. What did you see that was the most interesting?" I do not know what she had in her mind, but I am sure there would be many who would be thinking of statues and monuments, cathedrals and museums, rivers and glaciers. It did not take me long to give her the answer: "The most interesting thing I saw was the people."

In 1937, Sister Kimball and I went to Europe as tourists. We took with us a camera and much film. We saw all of the strange, funny things in Europe. We went through many of the museums, and I think most of the cathedrals. We saw the monuments and much that was of interest. We saw bicycles by the millions, we saw

women working in the fields, and we laughed as we wrote in our journals about the odd, unusual things.

In 1955 we went to Europe without a camera—the only persons in Europe, I think, who did not have a camera. We saw the bicycles as means to an end, to take people to their work and to bring people to Church services. We saw women not only working in the fields, digging potatoes and planting crops, but we saw them also in their homes and in the Church work. We saw into their hearts; we heard their testimonies; we felt their love.

I was grateful for this privilege that came to us, to meet the people and to see what the gospel does for them when it enters their lives. We realised before that there were Norwegians and Finns and Germans and French, but when the gospel comes, they all melt into one composite figure.

We bring to you the greetings of your missionaries who are in the European countries, a thousand of them. We heard a thousand testimonies, sweet, resonant, glorious testimonies from hearts filled with faith and sacrifice. I looked into their hearts, and I found them good. They love you folk at home more than they have ever told you. One young man said, "Oh, I hope my sick father will live until I return

so that I can tell him what I really think of him—how much I appreciate him.”

I learned from these testimonies, of hundreds of people who have become active in the Church through their missionary sons and daughters, some who have joined the Church, even fathers and mothers. One example: A mother dissuaded her eldest son from going into the mission field. She and his father were not members of the Church. They said, “You are wasting your time. Go to college instead; do something that is worth while. Do not go on a mission.” They used all of their persuasive powers, but finally, when they realised that he was positively going, they said, “All right, go ahead.” Two weeks before the boy sailed from New York, his mother approached him one morning and said, “Son, today I am being baptized.”

Another boy said, “My mother works fourteen hours every day to sustain me on my mission.” Another boy said, “I am on my mission because of the blessings of the Lord. My high-school graduate brother could not go to college if I went on my mission, but my mother said, ‘You are going on your mission.’ And as I was about ready to leave, we had word that my younger brother had received a scholarship to the university, and good neighbours brought in a hundred dollar bill to put into my hand, and I am still in the mission field and nearly ready to go home.”

I shall never forget a certain testimony meeting. A young man who was still quite emotional after the upset of the week said to us: “I just got a cablegram last week

telling of the death of my father.” He continued: “I telephoned across a continent and across an ocean, and I heard my mother’s voice on the wire, the sweet voice of my newly-widowed mother.” He said, “I am the youngest of her eight children, and I said to her, ‘Mom, how are you?’ and she said, ‘I am all right, son; I want you to stay and fill your mission. The Lord will take care of us.’”

That kind of faith in parents, that kind of faith in sons and daughters, brings rich dividends.

I bring you greetings from your servicemen, men in the military. Your boys, some of whom have their families with them love the gospel with all their souls and show that love by their actions. We met eight hundred of them down in the Bavarian Alps at Berchtesgaden, underneath Hitler’s famous Eagle’s Nest which stands high on the Alpine mountain above. The hotels were evacuated and turned over to this great concourse of men and their families.

I remember just as the four-day programme was ending how the servicemen with their families were moving out of the hotel. There had been no smoke, no rowdiness, but as they moved out, there came in a woman’s club, women with their cigarettes, fouling the air in the hotel lobbies which had been so clean and sweet for four days, something those hotels, perhaps, had never seen before.

I remember well the banquet which we held down on Chiemsee Lake, in another building built by Hitler and his associates, but which now is used by the United States Army and which they turned over to our boys for the retreat pro-

gramme. I remember this long hall, surely as long as this tabernacle, with 650 people sitting around the tables—mostly our own people, but a few other chaplains and special guests. There were 650 glasses of milk sitting on those tables, and not one glass or cup of anything else. I think that Europe has never seen anything like that before.

I remember these servicemen as I saw them assisting elderly women, Austrians and French and Germans, up the two or three or four flights of stairs to the branch houses.

I think of these young men and their financing chapels which they would never inhabit. Down in Heidelberg they were raising the money to build a chapel which would be used by the local Saints and which they themselves would never occupy. Again at Salzburg, Austria, thousands of dollars were raised by them to match that which was so generously given by the Church, and another beautiful structure is being erected there. Tall, clean, handsome, stalwart young men, in England, France, Germany, Austria, even in Austria where they are now watching with great interest the packing of the suitcases and trunks by the eastern neighbours.

I bring you greetings from the members, 36,000 of them over there, about half of whom we saw and to whom we bore witness, and many of whose testimonies we heard. We saw them in all these many countries. In Norway from Oslo north, through all the principal cities. At Trondheim our hearts beat a little faster as we realised that that was Brother Widtsoe's home, and we flew over the little

island where he was born, and we knew how happy he would be to see the chapel which is now being erected in his home town. Here in Norway we found happy people, handsome and healthy, too proud to be petty. We flew low over the fjords in seaplanes. We could see all the little fishing villages and the beauty of the fjords and the mountains.

We came to Boda, up in the north part, way up in the Arctic Circle, and there we saw a sign which said, "twenty-two hours to Los Angeles" over the North Pole. In fact, we went so far north that we could almost smell the sulphur in the Southern Californian smog.

In Narvik the lights went out at 10.30 every night, according to city ordinance. After our meeting we sat eating some refreshments furnished by kind friends, and the lights went out, but we hardly knew it. We went right on eating and finished our evening and then went home, and at two o'clock that morning, as we prepared to go into Sweden, I read the newspaper outdoors and then again in the room, without any lights. We were far up in the north country.

We crossed over the Swedish border and the fjords and the thick ice, and the deep snow. We saw the Laplanders and the reindeer; we saw nearly everybody but Santa Claus there in the north country.

We found the Swedes were solid, reliable, wonderful people, and we travelled three weeks down through Sweden, to all the principal cities, dedicated eight chapels in that area and came to the beautiful green carpet of the level country of the south where they have more wind-



mills, they say, than are found in Holland.

Finland was a place which brought us a great joy, and we found youth gathered together there, Finnish youth, strong and resolute. Finland has been the football of neighbour nations through the centuries—Finland, little Finland, the honest little country that pays its debts, Finland that has just paid its war assessment, not debt, and has just completed paying the levy which was assessed by its eastern neighbours. They never call them by their names; they always call them the neighbours. Little Finland is on a granite peninsula which the glaciers cleaned of its soil and left hard and difficult, but these people, solid and determined, are like the granite on which they builded their houses, and they carry on. We found the people, and especially the members of the Church there, 400 and some odd in number, growing and faithful, devoted missionaries among them.

Denmark has its level country, so level in fact that you sometimes wonder if you are seeing a great ocean liner crossing the land. It does not seem that there is water beyond. They are a happy, independent people.

We went to Britain, over to Britain where four societies are rolled all into one—four societies that have been likened by one writer to a horse, a bull, a mule, and a deer: the Scotsmen with their thrift and their conscientious loveableness; the Welsh people with their shrewd, intense, patriotic devotions; the Irish, with their whimsical, mystical, delightful personalities; and then the English with their determination — the people

who sang as they were being bombed almost to the last inch, "There will always be an England."

We went to the Netherlands and found strong people there. They have been fighting against the ocean and other elements all their eternities. They are wholesome, warm-hearted people who take their families with them everywhere they go, even on their bicycles. Two bicycles will take a family of four or five or six to Church, to the beach, riding. They go as families.

Belgium is in both the French and the Netherlands missions. Here we find people much like the French, to whom I had difficulty at first to get close, but they grow on one, and I found sweet, lovable people, old women who loved the gospel as any of our mothers love the gospel, and youth who are willing to sacrifice and give themselves to it.

We have found some Spanish members in France, Italian members in Switzerland. We have Indonesian brothers and sisters in Holland and Yugoslavs in Austria, members of the Church, faithful members. Greeks, we found, and even Russians in East Germany belonging to the Church. One of our East German lady missionaries was begging for the privilege of going on a mission among the Russians over in East Germany or in Russia.

We went into the Saar, to Saarbrücken, and saw the devastation there. One cannot forget the war; its ruins are everywhere present, though it has been ten years. I cannot imagine what Brother Benson saw a decade ago, when there is still so much destruction. I crossed the Saar at early dawn. I walked with the workers as they went with their

lunch baskets over to their employment, and I came to a section of the city, the old section, which has hardly had a broken brick disturbed since the bomb dust settled, and all of the ugly terrible things that were there ten years ago still remain ghosts of the past.

The first morning in Berlin we came to the Charlottensburg Chapel for our meeting with the missionaries. We had already become somewhat used to the sight of armless men and legless men on the streets. We saw sightless men and crutch-supported men and battle-scarred men, but we were wholly unprepared for the experience that was to meet us on the path before the chapel when there came running to us a human form like a derelict at sea. His hair was dishevelled, his eyes glaring, his face unshaved, his clothes in tatters. He came shuffling to us almost as much like animal as man. He wrapped his arms around our feet; he kissed our hands; he hugged our arms, all the time uttering a plaintive cry and finally spreading his fingers over his eyes to simulate prison bars he cried out in anguish, "Six years in prison. Today, released from enemy prison." We wept inside as we saw this reduced human, this being who like many tens of thousands of others had suffered similar fates.

Other heartaches came in various parts of the city: old women pacing long-worn station platforms meeting trains and buses, their placards reading, "Have you seen my boy?" Sometimes his picture was on the placard, and pictures and descriptions were in newspapers of lost sons and husbands and fathers.

The husband of one of our own lovely sisters disappeared ten years

ago. A twenty-five year prison term was meted this political prisoner, but for five long years the family never knew whether he lived or died. After five years he was located in a prison with twenty more years to serve. Now his wife may visit him under guard a half hour each three months; he may write twenty lines once a month, letters which are censored.

I arose very early one morning in Berlin and walked out to see the ruins on every hand—across the street, around the block, everywhere they were. I plunged into a sad, reminiscent reverie and fell into the mood to write it down and returned to the typewriter.

May I quote a few lines from my journal :

*Friday, August 26th, 1955:*

Ten years now since the world war tragedy!

Here were fences around the former grand estates

Wire fences,

Rusty fences,

Wind-blown rotting fences,

Proud, haughty fences levelled in humiliation.

Metal gates hanging unkept; creaking hinges.

Naked walls, irregular walls, pock-marked walls, and weeds growing from their toothlike stabbing jaggedness;

Green ivy trying hard to cover the nakedness of walls—gaping walls—absent walls but with scores of broken bricks still indicating where—

Chipped walls,

Grass atop the jagged walls holding brave little flowers struggling for existence.

There were windows, too many windows, cold, open windows, open to storm and sky.

Boarded-up windows,  
Bricked-up windows,  
Glassless windows.

There were jagged chimneys piercing  
skies,  
Iron bedsteads hanging from chim-  
neys,  
Plumbing pipes reaching into space  
like dragons' claws.

Here were trees—  
Limbless trees except for new growth,  
Tall trees leaning, branches all one  
side,  
Amputated limbs and trunks, but not  
with saw.  
Jagged arms pointing at—at whom are  
they pointing ?  
Vines climbing, naked trunks to cover  
broken limbs and torn and battered  
trees.

Small trees, ragged shrubs growing  
from the rubble where once were  
pianos, rugs and pictures;  
Trees growing untended  
Vines climbing and spreading to cover  
ugliness.  
Nature trying to sweeten sourness.  
Grotesque figures standing out against  
the sky, pointing into space like  
accusing hands and fingers.

Empty pools,  
Broken swimming-pools, a reminder  
of leisure and luxury of forgotten  
rich.  
Twisted steel,  
Arches without buildings,  
Doorways without walls  
Porches and doorways, nothing else,  
porches and doorways.  
Sagging floors,  
Ceilings of splintered wood, shattered  
plaster hanging like cobwebs.

Excavations like graves,  
Excavations which are graves—  
Excavations where rodents play and  
insects find their homes.  
Proud estates, quarter blocks, ghost  
yards, spectre houses, all so still.  
Silence. silence, deathly silence;  
No playful shouts, no children laugh.

Silent walls, silent houses, silent  
blocks, silent death.

Bricks are here—  
Broken bricks,  
Pulverized bricks,  
Piled up bricks, covering bones of  
humans never found.

Rubble, rubble, rubble,  
Foundations up-ended,  
Rotting wood,  
Twisted steel,  
Destruction, devastation, desolation,  
Broken fountains,  
Shattered statues,  
Creaking shutters  
Rusty mail-boxes,  
Rustiness !  
Ugliness !  
Jaggedness !  
Screaming jaggedness !

Unmolested squirrels scampering,  
Tiny birds twittering  
To bring back life to deadness.

Walls, chimneys, trees, grotesque  
writhing apparitions !  
Persons ? Things ? Dragons ? Dis-  
figured, deformed things  
Slumped in misery and shame.

We went across the corridor into  
Berlin. We came to feel much as  
they seemed to feel I think. The  
slamming of a door startles one. A  
new voice one has not heard dis-  
turbs one for the moment. There is  
the corridor with its numerous in-  
spections by Americans and Rus-  
sians. I went to catch the train as  
we came out and as I got out of  
the car at the depot in the dark, I  
heard a strange voice which startled  
me. It said, " Mr. Kimball. Let me  
see your passport and travel per-  
mits with the Russian translations."  
I found it was only one of the  
United States Army boys, but com-  
ing out of the darkness it was quite  
a shock.

We held a meeting all day with the district presidents, about a hundred of them from the Russian Zone, from Koenigsberg down to Dresden and Leipzig. From all over the area they had come in for this meeting, and I stood three hours without interruption explaining to them the doctrines, the programme, the policy, the plan of the Church. They cannot get much help from the mission because the mission authorities cannot pass through the "iron curtain". They can come over to the American sector once in a while with some jeopardy to themselves.

Another day we had thirty-four missionaries from beyond the "curtain", wonderful missionaries, in an all-day session of testimony and instruction. There were twelve young women and twenty-two young men, just like your own sons, not quite so expensively groomed, few cameras, little money to spend. Many of them average about \$3.40 a month.

That is what sustains a missionary with the depreciated currency of East Germany. Thirty-four dollars would take care of ten missionaries a month; a hundred dollars would nearly take care of the whole mission for a month or would sustain one missionary through a mission. They do not have many luxuries, very few indeed, but their testimonies are warm and convincing. I could have spent weeks with them, they inspired me so!

We met many families that have been disrupted. One sweet member's husband had been the district president and had disappeared ten years ago and has never been heard from since. The little ten-year-old

son who played about his father's knee at the time he disappeared, has been the branch president over in a place in West Germany to which they had been evacuated, and now he is on a full-time mission. It was my privilege the other day to see that mother and that son together in the Swiss Temple through the blessings of a kind soul in America who made it possible for this woman to go to Switzerland. I saw the sweet mother and the stalwart son embrace and kiss as they met in the holy temple in Berne, and they went through the temple together for their endowments and are waiting now, of course, until they find their husband-father or know that he is dead so that the rest of the temple work may be attended to.

The privilege of my attending the temple dedication was a glorious one: to be with President McKay; to feel the inspiration of that occasion; to feel, as he has expressed, the nearness of those who may generally be thought to be far away; to see the glistening eyes of the Saints coming from all these countries; to hear their whispered gratitudes; to feel their newly-found peace. Someone said yesterday, there never should have been a Babel. There having been a Babel, it is in reverse now. The confusion of Babel is being overcome. The Finns and the Dutch and the British, the Germans and the French and the Hollanders, the Scandinavians, Italians, Austrians all meeting under one roof! All of them heard the voice of the prophet of the Lord. Everyone of them heard his message in his own tongue. Everyone of them heard the ordinances of the gospel, the ordin-



ances of the temple, in his own tongue. The confusion of Babel is in reverse.

The hatreds so prevalent in the past, are melting—French, Britishers, and Hollanders, and Germans, all together with love for each other. I am sure the hatred is not all gone in the nation, but I feel it is greatly reduced among the Saints, and they love each other, and their sacrifice, and there is devotion, and there is faith, a great faith among those good people.

So I come home from Europe, after six months of glorious experiences with the people, with the fine leadership, with the excellent missionaries, the faithful servicemen. I come home with a deeper appreciation for the gospel and the Church and its people.

Nineteen hundred and fifty-five is an important year. If the press of Europe knew what had actually happened in 1955, every paper would have had screaming headlines and full-page, front-page articles, about the happenings of the year. But we know that when the Father and the Son appeared in

1820, there were no headlines, and perhaps no newspaper heralded the coming of the Melchizedek Priesthood to the world in 1829 or the the organisation of the Church in 1830 or the dedication of the temple in Kirtland in 1836. In 1955, the priesthood quorums came to all the missions of the Church, including the European missions; the temple came to Europe; and the Church came to Europe as it has never come before; and now, as we have told the Saints in Europe in hundreds of meetings in many different locations, if the Saints in Europe will remain in their lands and will build the Church and the kingdom in Europe and train and hold their children and bring them into the holy temples in Europe for marriage, the kingdom can grow and prosper, and God will bless them, and that I know.

I bear you my testimony, as I express my gratitude upon returning home. I bear you my witness that the gospel is true, it is glorious, it is good, it is wholesome, it is divine, and I say this earnestly but humbly in the name of Jesus Christ. Amen.

#### BRITISH MISSION

## *Branch and District Activities*

### **Bristol**

The Plymouth Branch Primary Children presented a Grand Variety Show on March 3rd. Children of all ages participated in the entertainment with songs, dances, a puppet show and a skit produced by the older children. Everyone had a very happy evening and the pro-

ceeds from this will be devoted to the furthering of Primary work within the Branch.

### **Birmingham**

On February 4th the Saints from the Welsh, Nottingham, and Birmingham Districts gathered together in Birmingham for a grand

ball sponsored by the M.I.A.'s of the three Districts. President and Sister Kerr attended and a good time was had by all.

Approximately 240 members and friends were in attendance and the success of the dance was largely due to the efforts of Sister Bowler (Nottingham) and Sister Reynolds (Wales). Brother Cuthbert of Nottingham was M.C. and did a fine job. The band was provided by Brother Horton of Birmingham Branch who gave his services freely.

A demonstration square dance was given by members of the Birmingham M.I.A. under the direction of their Superintendent Donald Jeavons. Refreshments were supplied for a small charge by the Y.M.C.A. in whose hall the dance was held.

### **Hull**

The Priesthood held a Dance Cabaret in aid of the Elders Quorum. It was arranged in Continental style and refreshments which had been prepared by the Priesthood were served during the evening.

### **Irish**

**Belfast.** The Sunday School held a Dance on February 10th at which music was provided by Mr. Archie Quinn and his trio with Brother Joseph Ditty as M.C. and Brother John Beattie conducting. Those concerned were indeed pleased with the turn-out.

A Farewell Social was held on February 11th to mark the departure of Brother Joseph Ditty to the Mission Field and Elder Don Bellows who has been transferred from the Irish District where he has laboured for a year. A joyous night was had by all and certainly an unforgettable one for the two Elders.

### **Leeds**

Fifteen members of Dewsbury Relief Society enjoyed a Meat-and-Potato Pie Supper given by Sister Van Pouche in celebration of her birthday.

Approximately fifty people enjoyed an "American Barn Dance" directed by Brother H. Walker of Halifax with a floor show directed by Brother Nicholas Murphy and Sister June Carter.

Under the direction of Elder Baker and Sister Boothroyd the Leeds District Gold and Green Ball was held in the Ambulance Hall, Dewsbury, on March 10th. The dance proved to be a huge success and everyone had an enjoyable time there. The Mayfair Swingset provided the music and were especially entertaining in the respect that they kept changing instruments and kept a happy group well amused. The dance paid for itself, with a few remaining coppers for the District M.I.A. "Piggy Bank".

On March 27th the Leeds Branch held a farewell party for two Swiss sisters, Hedi Zwifel and Lina Leuzinger who are returning to their own country. Two crystal glasses were presented to the sisters as a token of the love which the Leeds saints have for them.

### **London**

March 4th was a sad occasion for members of the Reading Branch gathered together for Testimony Meeting as it was the last attendance at Church of their President Harold L. Fox and his wife before their departure for Germany. Elder W. Wood paid sincere tribute to these fine people on behalf of the Reading Saints and presented them with an inscribed biscuit barrel, the farewell gift from the Branch.

## Manchester

Bury Relief Society enjoyed a chicken supper provided by Sister Hayes on March 14th. Sister Hayes killed two chickens, roasted them and made them into sandwiches, she also provided trifles and two sponge sandwiches. In making this very generous gift Sister Hayes said it was her "Mothering Gift" in appreciation of the blessings she had received through Relief Society.

On March 30th the Bury M.I.A. had an outing to Belle Vue and quite a good sprinkling of young people attended, gravitating to the Zoo and finishing up with a hilarious period on the Fairground.

Stockport M.I.A. held a Social directed by Sister D. R. Whittaker on March 31st. Quite a good attendance witnessed some conjuring by Brother D. Bardsley and enjoyed games and competitions, one of which caused great amusement to the ladies because it was a "Men's knobbly-knee" contest.

## Newcastle

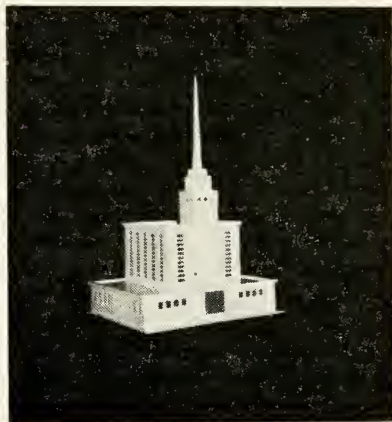
A Social was held by Newcastle Branch on March 5th in honour of President and Sister McCorry who were leaving the following week for Scotland. Brother Gray introduced some original games and the evening was high-lighted by a double act by the two lady missionaries, Sister Walker and Sister Loughton. Brother Curryer, the new Branch President, presented a gift of a hanging mirror which had been subscribed to by the members of Newcastle and South Shields Branches to Brother and Sister McCorry.

Newcastle Primary Easter Party was held on March 3rd at which prizes were given for the best decorated eggs. Refreshments and

"pop" were served and the children had a happy time.

Some fifty people attended a Social and Supper at West Hartlepool on March 17th under the direction of the Relief Society.

The Sunderland M.I.A. entertained over 120 aged people in the Hill View Modern School on March 2nd.



*British Temple Model, made by Bro. Walton, Sunderland Branch.*

The March Budget Event in Sunderland consisted of the sisters entertaining the brethren with a roast pork, stuffing and apple sauce dinner. During the entertainment which followed Sister Valerie Cuthbertson gave a monologue and also a dialogue with Sister Jane Wilson. Sister Ann Binney tap-danced and Sisters Walton and Carter gave a short skit. Two duets were sung by the M.I.A. Maids and the programme was compered by Sister Quayle.

## Norwich

Ipswich Branch members have recently given farewell parties to several members who have gone to the States, including Sylvia and Calvin Hickey, Sylvia and Jack

Johnson and Eunice and Jack Layton.

A Social was held at Ipswich Branch on February 27th to which members attended in full force. The great moment of the evening came when one of the U.S. Servicemen attending the Branch announced that in appreciation of the kindness extended to them by the Ipswich Saints a little surprise had been planned. A curtain was then opened and a choir of U.S. Servicemen and wives were seen singing an L.D.S. song accompanied on a beautiful new piano by Brother Fred Cocker. Ipswich have long wanted a piano and are more grateful than words can express to their American brothers and sisters for this wonderful gesture of love. Many American Service families have passed through this Branch and have set the English Saints a fine example of love and service to their Heavenly Father.

### **Nottingham**

Nottingham Sunday School organised a Social on March 3rd to raise funds for the Summer Outing. The entertainment arranged by Brother John Heselting included a group of singers from an amateur concert party who were given a great welcome.

### **Scottish**

On February 18th, the Glasgow Branch held a Leap-Year Valentine Night. It was run entirely by the Priesthood who prepared the food and provided the entertainment. They caused some merriment when the Branch President marched them all in attired in aprons and carrying rolling-pins to serve the food. A most enjoyable evening was had by all who attended.

Aberdeen Relief Society held a

Dinner and Dance on March 23rd and about fifty people attended. Sister Isabel Coull was a fine M.C. with her original dances and games. Elder Ballantyne played his ukelele and led community singing.

### **Sheffield**

The District Relief Society dinner was held in the Sheffield Branch Chapel on February 11th with the Sheffield sisters acting as hosts. Following a three-course dinner a musical "The Gypsy's Holiday" was rendered by the Sheffield sisters.

### **Welsh**

The Merthyr Branch invited the Cardiff Branch to a roast pork and stuffing dinner on January 21st. After dinner a play called "Mother and Three Daughters" was presented followed by songs from Alan Davies, aged 4, and Helen Davies, aged 6. Brother Pulman and Sister Price led community singing and finally Brother Davies organised some original games. The guests from Cardiff considered that their long journey had been well worth while.

### **Births and Blessings**

The infant son of Brother and Sister Tuohy was blessed by Elder Don V. Christenson on March 4th and given the names of Martin John. The family are members of the Brighton Branch.

The infant son of Brother Mark and Jean Hansell was blessed on March 4th at Norwich by Elder Vaughan E. Wixon.

On March 2nd a daughter was born to Brother and Sister Grindley of Wythenshawe Branch. She was blessed by Brother Frank Wattlewoth on March 25th and given the names of Audrey Elizabeth.



To Dorreen (néé Lomas) and Chuck Reynolds, late of Bury Branch, now at Altus, Oklahoma—a son, Darrel Vaughan.

A daughter was born to President and Sister Curryer of Newcastle Branch on February 6th. She was blessed on April 1st and given the names Marjorie Lynne.

On March 6th a son was born to Brother and Sister Clifford Wood of Stockport at the Stepping Hill Hospital, Stockport.

A son, Colin Edmund, was born to Brother and Sister Taylor of Nottingham on February 22nd.

### Marriages

*Edmondson - Dawson.* Sister Florence Edmondson was married to Brother James Dawson on February 11th in the Burnley Chapel District. President F. Birkhead officiated in the ceremony.

### Deaths

*Speck.* A greatly loved member of the York Branch, Brother William Speck passed away on January 13th.

*Smith.* Brother Norman Smith of St. Albans Branch died at the age of 81 years on February 29th. He was baptized on July 28th, 1907, and was President of the Watford Branch for a number of years.

*Frosdick.* Sister Elizabeth Frosdick of the Norwich Branch passed away on February 11th.

### Ordinations in the Priesthood

#### *To the Office of Deacon*

Ronald Birks of Birmingham by Elder R. Rasmussen, February 12th.

John A. Trevor of London, February 19th.

John Britton Tavener of London, February 19th.

Errol King of London, February 19th.

Terence Herbert Parker of Lowestoft by Elder Leonard A. Bell, February 11th.

Morris Neal Sargent of Norwich by Elder Vaughan Wixon, February 11th

John Duncanson of Scotland by Elder W. E. Foote, February 12th.

Alexander Cumming of Scotland by Elder A. Richardson, February 12th.

#### *To the Office of Teacher*

William Spears of Birmingham, by Brother Edwin Green, February 12th.

Gordon Alan Mears of Birmingham, by Elder Charles W. Penrose, February 12th.

Stanley Smithson of Leeds, by Brother John Pallister, January 25th.

James Clement, Jnr., of the U.S. Forces at Norwich, by Elder Patrick Fleming, February 25th.

William Proctor of Scotland, by Elder A. Richardson, February 12th.

Leonard Glover of Scotland, by Elder D. Porch, February 12th.

#### *To the Office of Priest*

Edward Bardsley of Manchester, by Brother Albert Bowden, February 5th.

Albert H. Lewis of Manchester, by Brother Clifford Wood, February 5th.

Ronald Victor Haines of Lowestoft, by President William Daniels, February 5th.

Leslie Duffin of Norwich, by President Bert Martins, February 11th.

James Elmer Brookshire, Jnr., of the U.S. Forces at Norwich, by Elder Wesley Normine, Jnr., February 11th.

# MISSIONARY ACTIVITIES

## ARRIVALS :

February 23rd, 1956

Elder Roald Franklin Burnham  
Elder William Duncan Oswald  
Elder Ronald Richards

From

Phoenix, Arizona  
Salt Lake City, Utah  
Pleasant Grove, Utah

Assigned to

Sheffield  
Scotland  
Sheffield

March 9th, 1956

Elder Richard Talton Bentley  
Elder Gary LeRoy Evans  
Elder Larry E. Harmon

Whittier, California  
Logan, Utah  
Afton, Wyoming

Liverpool  
Manchester -  
Manchester

March 20th, 1956

Elder Ronnie Bray  
Elder Lee Aldus Brown  
Sister June Garner  
Sister Margaret Wendy Jolly

Huddersfield, Yorkshire, England  
Orem, Utah  
Mt. Pleasant, Batley, Yorks., England  
Ipswich, Suffolk, England

Norwich  
Bristol  
Manchester  
Hull

## TRANSFERS :

Elder William J. Cleaveland  
Elder Bruce L. Barrett  
Elder Clarence G. Taylor  
Elder Marvin L. Howard  
Sister Ruth Butler  
Elder Lynn F. Findlay  
Elder Vern C. Stembidge

From

Scotland  
Liverpool  
Birmingham  
Newcastle  
Hull  
London  
Birmingham

To

Norwich  
Birmingham  
Liverpool  
London  
Manchester  
London  
Birmingham

Date Effective

February 16th, 1956  
March 22nd, 1956  
March 22nd, 1956  
March 7th, 1956  
March 24th, 1956  
April 9th, 1956  
April 9th, 1956

## APPOINTMENTS :

Elder David W. Wright was appointed President of Liverpool District, April 7th, 1956.

## RELEASES :

March 11th, 1956

Elder Robert E. Chapman

From

Salt Lake City, Utah

Served in

Norwich, Welsh and London  
Districts

April 4th, 1956

Sister Supora Tavoian Thaxton

North Ridge, California

Leeds, London Office† and Irish  
Districts

Sister Arshalous Tavoian Thompson

Salt Lake City, Utah

Manchester, Birmingham,  
Norwich and Irish Districts

Elder Fred Kellett Birkhead

Ogden, Utah

Welsh\* and Liverpool\* Districts

\* District President

† Mission Recorder and Mission Accountant

ELDER ROBERT E.  
CHAPMAN



SISTER SUPORA T.  
THAXTON



SISTER ARSHALOUS T.  
THOMPSON



ELDER FRED K.  
BIRKHEAD



**BAPTISMS :****Bristol District**

**Marjorie Ball Crandon** of Weston-super-Mare  
**Reginald Roy Hazell**—Bristol scattered  
**Enid Mary Hall Fulfit** of Weston-super-Mare  
**Rosemarie Jennifer Gardiner** of Weston-super-Mare

**Liverpool District**

**Myra Irene Fisher** of Liverpool  
**Elizabeth Fisher** of Liverpool  
**Keith George Fisher** of Liverpool  
**Margaret McIntosh Fisher** of Liverpool  
**Margaret McIntosh Tallach Fisher** of Liverpool  
**Gloria Fisher** of Liverpool  
**Kathleen Gladys V. Baldwin** of Liverpool  
**Marlene Butler** of Liverpool  
**LeRoy Fullwood** of Liverpool

**London District**

**Kathleen Anna Cottington** of Newchapel  
**Jenny Johanna Cottington** of Newchapel  
**Marjorie Joyce Hart** of Romford  
**William Charles Hart** of Romford  
**Jennifer Anne Hart** of Romford  
**Roger Keith Hart** of Romford  
**Linda Joyce Hart** of Romford

**Manchester District**

**Jack Ellis** of Manchester  
**Dorothy Wood** of Manchester  
**Norman Wood** of Manchester

**Newcastle District**

**Ronald Ford** of Sunderland  
**Peter Barry Meddis** of Sunderland  
**Ann McDermott** of Sunderland  
**Pamela Elizabeth Hobbs** of West Hartlepool  
**Valerie Bryden** of Newcastle  
**Maureen Young** of South Shields  
**Joyce Malarkey** of Sunderland  
**John Joseph McDermott** of Sunderland

**Norwich District**

**Peter Roderick Burnard** of Ipswich  
**Derek Roy Cocker** of Ipswich

**Diane Margaret Peachey** of Ipswich  
**David Paul Attwell** of Ipswich  
**Jeanette Phillipa** of Ipswich  
**Edward Asa Canham** of Chelmsford

**Nottingham District**

**Irene Scott McCabe** of Nottingham  
**Aileen Stocks** of Nottingham  
**Christine Ann Storer** of Nottingham  
**Joan Lesley Harrison** of Derby  
**Jean Violet Chapman** of Nottingham  
**Stephen Wesley Davenport** of Mansfield  
**Tony Haslam** of Hucknall  
**Cyril Haslam** of Hucknall

**Scottish District**

**Williamina Wylie Orr** of Glasgow  
**Thomas Orr** of Glasgow  
**Mary Benson McBain** of Glasgow  
**William Dungavel** of Airdrie  
**Jean Kean** of Paisley  
**Valerie Walker Rudd** of Paisley  
**Alexander Fotheringham Richardson** of Glasgow  
**Leonard Albert Glover** of Glasgow  
**Barbara Ann Glover** of Glasgow  
**Lilian Richardson** of Glasgow  
**Ariadne Chapman** of Edinburgh  
**Oastler Montgomery** of Glasgow

**Sheffield District**

**Fred Loveland** of Barnsley  
**Sylvia Emma Loveland** of Barnsley  
**Mary Rosalind Booley** of Sheffield

**Welsh District**

**Louise Morris** of Cardiff  
**Carol Sue Wiltshire** of Newport  
**Violet Daisy Cousins** of Cardiff  
**Enid James** of Pontypool  
**Leslie Thomas** of Cardiff  
**Sylvia Dawson Nutter Thomas** of Cardiff  
**Muriel Joyce Harrison** of Cardiff  
**Muriel Dalton Harrison** of Cardiff  
**William Garfield Mitchell** of Cardiff  
**Gerald Stuart Mitchell** of Cardiff  
**Edna Mitchell** of Cardiff

Those having received Certificates for having completed the British Mission Public Speaking and Teaching Course:

| <i>Name</i>                  | <i>Branch</i> | <i>District</i> | <i>Certificate sent</i> |
|------------------------------|---------------|-----------------|-------------------------|
| <b>Gerald R. Aubery</b>      | Hull          | Hull            | March 2nd, 1956         |
| <b>Frederick James Stone</b> | Hull          | Hull            | March 2nd, 1956         |
| <b>Harold Coultas</b>        | Hull          | Hull            | March 2nd, 1956         |
| <b>Peter James Everitt</b>   | Hull          | Hull            | March 2nd, 1956         |
| <b>Doris M. Scott</b>        | Hull          | Hull            | March 2nd, 1956         |
| <b>Vivienne Laycock</b>      | Dewsbury      | Leeds           | March 28th, 1956        |
| <b>Fred Laycock</b>          | Dewsbury      | Leeds           | March 28th, 1956        |
| <b>Barbara Whitaker</b>      | Bradford      | Leeds           | March 28th, 1956        |
| <b>Lucy Ripley</b>           | Dewsbury      | Leeds           | March 28th, 1956        |
| <b>Nora Worth</b>            | Leeds         | Leeds           | March 28th, 1956        |

